

conscientiously subscribe to the Homoousion. He bowed to the clear verdict of the majority and to the passionate wish of the Emperor. Constantine insisted that the creed should be accepted as the final expression of Catholic belief, though he would have been just as ready to accept the creed of Eusebius himself. The presence or absence of the Homoousion was of little consequence to him. What he wanted was unity, and he was determined to have it, for he was already threatening recalcitrants with banishment. Eusebius of Csesarea signed. He submitted, in other words, when the Church, meeting in Council, had spoken. The Palestinian and Syrian bishops who had supported him in the debates followed his example, complying, we are told, with eagerness and alacrity.

Eusebius of Nicomedia, Theognis of Nicaea, and Maris of Chalcedon made a rather more resolute stand. According to one account, they consulted Constantia, the Emperor's sister, and she persuaded them to sign on the ground that they ought to merge their individual scruples in the will of the majority, lest the Emperor should throw over Christianity in disgust at the dissension among the Christians. According to another story, Constantia recommended them to insert an "iota" into the text of the creed, and thus change the Homoousion into the Homoiousion, to which they could subscribe without violence to their consciences. They could admit, that is to say, that the Son was of "like" substance to the Father when they could not admit that He was of the "same" sub-